THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Abhor to speak hastily or in anger, for repentance will surely follow words spoken without judgment."—BIAS.

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RESULTS OF PROCRASTINATION.

IN the Lord's parable of the ten virgins is clearly shown the serious results which follow procrastination. While waiting for the bridegroom, five of the virgins very wisely employed the time in making the necessary preparations—cleaning their lamps, filling them with oil, and then, with everything in readiness, they lay to rest.

Not so with the remaining five. They knew that the bridegroom was coming; they knew that when he arrived he would expect to find them in readiness to meet him, that they might go with him to the banqueting hall and enjoy themselves at the marriage feast; they saw the preparatory work that lay before them; but instead of following the example of their sisters and beginning at once to make the necessary preparations, they put the work off till another day. They belonged to a class of people known by the name of Procrastinators, people who do not see the necessity of doing to-day work that can be put off till to-morrow.

But, behold! the bridegroom came sooner than these foolish virgins expected, and while they scurried and hurried to get ready for the marriage feast, those who were prepared went in with the bridegroom, *and the door was shut.* What disappointment and sorrow must have filled the hearts of the foolish virgins when they found themselves, through their own neglect and carelessness, barred from associating with the joyous company!

In this parable the Savior sought to impress upon His hearers the serious consequences that invariably follow procrastination, and it were well for us if we would learn and put into practice the lesson which it teaches, the lesson of promptness, in which is hidden *safety*.

As a supplement to the parable of the ten virgins, I will relate a circumstance which happened a few years ago and which clearly illustrates the truth of the proverb, "Delays are dangerous."

An elder was traveling in the southern part of Utah, in the interest of one of the auxiliary organizations of the Church. On entering a small settlement one Monday afternoon, he went to the home of the bishop and asked that faithful father in Israel if he would grant him permission to hold a meeting in the ward chapel that evening. His request was promptly acceded to, and he immediately set out to notify the scattered inhabitants.

About three o'clock in the afternoon he found himself in front of a little log school-house. He felt prompted to enter, which he did, and received a kindly welcome from the teacher in charge, who invited him to address the scholars for a short time. When school was dismissed the teacher said: "Did you notice the two children who sat in the front seats?" The elder answered that he had noticed them and that he was impressed with their bright and intelligent-looking countenances. "Well," said the teacher, "the family of which they are members is not connected with any religious denomination, and if you had an hour or two to spare, I would like you to visit the family and explain to its members some of the doctrines of the Church of Christ." The missionary told the teacher he would be pleased to do so, and at once set out on his errand. After covering a distance of two miles, he arrived at his destination, and was not a little disappointed when told by the eldest son, a young man about seventeen years of age, that his parents had gone to the adjoining town to dispose of some farm produce and make some purchases. He expected them to return soon, however, and if the gentleman could not await their return, he would be pleased to deliver any message he might have for them.

The elder told the young man that religious services would be held in the ward meetinghouse that evening, and that he had come out to invite the family to attend. The young man said he would inform his parents of the meeting on their return.

On being told of the elder's visit, the father said: "And you tell me that a 'Mormon' elder traveled over two miles to invite me to go to meeting; well, I am just man enough to go. What do you say, wife?" The good woman signified her willingness, and the five children joined in the chorus. After supper, the horses were yoked to the large, covered wagon, and the whole family set out for the place of meeting.

The little chapel was crowded, many people being compelled to

stand during the entire service. When the family arrived every seat was occupied. Three men arose and tendered their seats to the mother and children, and then the bishop kindly invited the husband to occupy a seat beside him on the platform. The gentleman listened with almost breathless attention while the elder expounded some of the gospel principles, and at the close of the service he went forward, and grasping the speaker warmly by the hand, said: "I believe all that I have heard this evening, whether the Lord revealed these doctrines to Joseph Smith or not. Will you come home with me?"

The elder told the gentleman he would be delighted to accompany him were it not that he had accepted a similar invitation from another friend. He consented, however, to go over to the gentleman's home early the following morning and eat breakfast with him and his family.

Breakfast finished, the gentleman invited the missionary to adjourn with the family to the parlor and there explain more fully the principles of the gospel and the account of its restoration in the latter days. The elder spent almost three hours in explaining to the family the principles of eternal life and in testifying to the truth of the gospel and to the prophetic mission of Joseph Smith. He could see that his words were pricking their hearts, and when the family arose from prayer, tears were coursing down the parents' cheeks. Turning to the elder, the father said: "Mr. —— I am convinced of the truth of what you have taught us. Here are our five children, all over eight years old, and I want you to take them down to the river and baptize them." "And I will be baptized at the same time," said his wife. "I am perfectly willing," said her husband, "and I will follow your example in a little while."

The elder told the gentleman that he had not been sent out to baptize, but to preach the gospel. He added that he would make their request known to the bishop of the ward, who would make arrangements for their baptism. In due time the mother and children received the ordinance, and became members of the Church of Christ.

About a year later the bishop met the elder who had been instrumental in the conversion of the family, and said to him, "I wish you would come down and convert Mr. ——; he has not been baptized yet."

Before the close of another year the gentleman had passed into the great beyond. While on his way one day to a near-by town, his horses took fright and bolted. Their owner was thrown in front of the wagon, which passed over his body, and the next moment life was extinct. The fact that the husband and father had died outside the fold of Christ made the grief of the family all the more afflicting.

We commend to those who are inclined to procrastinate, the

words of the prophet Amulek: "And now as I said unto you before, as ye have had so many witnesses, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed." (Alma 34: 33.)

Some people, understanding in a measure the doctrine of salvation for the dead, feel that it will be time enough for them to repent and accept the gospel when they pass into the other life. Such people are making a serious mistake. By refusing to listen to the entreaties of the Lord's servants, their hearts, like the heart of Pharaoh, become hardened, and finally the Spirit of God ceases to strive with them. When such people enter the next life they may have no more desire to repent there than they had here, for, as the prophet has said, "that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34: 34.)

The antediluvians, who turned a deaf ear to the preaching of Noah, did not find repentance as soon as they passed out of this mortal probation; they found themselves in the prison house, where they remained for hundreds of years, till, through the preaching of Christ, they were set free.

President Penrose, in the course of a most convincing discourse on Sunday evening, December 1st, showed the great advantages which come to those who accept the gospel in this life over those who reject the same, but who receive it later in the spirit world. The latter, according to the revelations of the Lord, shall not have part in the first resurrection; their bodies shall remain in their graves till the end of the thousand years—the Millennium—and even after they are resurrected, they will not have the privilege of enjoying the celestial glory, but will take their place in the terrestrial kingdom. This is the word of the Lord concerning them:

> And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.
>
> Behold, these are they who died without law,
>
> And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh.
>
> Who received not the testimony of Jesus in the flesh, but afterwards received it.
>
> They are they who are honorable men of the earth, who were blinded by the craftiness of men.
>
> These are they who receive of his glory, but not of his fulness.
>
> These are they who receive of the presence of the Son, but not of the fullness of the Father;
>
> Wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God.

And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit. (Doc. and Cov. 76: 71-80.)

In the foregoing is clearly portrayed the serious consequences which follow procrastination. Yet, with all these things before them, men harden their hearts, as did Israel of old, and like that disobedient and stiff-necked people, die in their sins, and thus shut themselves out from enjoying the presence of God. Let the elders of Israel follow the admonition of their Master: "Cry aloud and spare not;" for "now is the accepted time, behold, now is the day of salvation."—W. A. M.

THOUGHTS ON THE DEVELOPMENT OF INTELLECT.

SOME time ago as I was reading some old literature which I have in my possession, I found a quotation from an oration of the Roman Consul, Cicero, who lived more than one thousand two hundred years ago. The quotation is as follows: "We cannot but wonder at their depraved negligence, who, sunk in debauchery and sensual pleasures, pass their days in sloth and leave the mind, the glory of their nature, to droop in indolence and stupid inactivity. And this neglect is the more unpardonable as we have such internal resources and such various intellectual powers, as by due exertion, would enable us to attain the highest summit of glory." As I read this I was very much struck by the wisdom and truth therein expressed. All thinking men will recognize, as did Cicero, that debauchery, sensuality and sloth are the great enemies of intelligence, and the great obstructions in the path of knowledge, power and progress. We all know that it is a law of nature and a law of God that if we do not progress we surely retrograde. Since that is so, we must realize that to put a sluice upon the stream of knowledge in the nation or in the individual must eventually mean ignorance, poverty, disgrace, and in the end oblivion.

The history of the Roman empire is in itself a testimony to the truth of this statement. When the Roman people gave way to debauchery and sensuality, and became slothful, then they started on that decline which eventually ended in their fall. Had they always remembered the words of their Consul, the once powerful Roman empire would be powerful still, its glory would not have faded away.

Let me now call attention to another obstruction on the highway to truth and knowledge. In this age of the world, as in other ages, there is great fear of unpopularity. There is a tendency to applaud that which is popular merely because it *is* popular, and not because it is true or because it is desirable, or noble, or elevating. This cowardly mania which possesses many people and

makes them blindly follow the crowd, is the evil spirit which effectually cramps the intelligence and shuts out the light of truth. "Truth," says a philosopher, "whether in or out of fashion is the measure of knowledge, and the business of the understanding; whatever is besides that, however authorized by popular consent, is only ignorance or something worse." This is acknowledged by many people who stay at home with the doors shut for fear some unpopular truth should enter their hearts and minds. They fail to develop their intellects because of their fear of unpopularity. Now we, as Latter-day Saints, all believe in the law of eternal progression. We have been told that "the glory of God is intelligence." Let us all, therefore, strive by every means in our power to develop our talents and our intellects. Let us endeavor always to strengthen and elevate our minds. Knowledge is within the reach of all. We have been told to seek knowledge by the study of good books and also by faith. To all I would say, pursue a judicious course of reading, choosing the best books only, because the perusal of bad literature is a sinful waste of time. A certain writer says, "Treasure up your gatherings of learning carefully, making them the subject of daily thought, and you will find your intellect will become higher, you will grow strong in moral purpose, and more easily resist temptation, and you will have mines of happiness which the unthinking never know."

These words are true and good, and need no comment from me. Now, I hope the reader will not misunderstand me and think that I am of the opinion that worldly knowledge should be the height of our ambition. No, I believe that although worldly knowledge is desirable, yet divine light is indispensable! Seek knowledge by faith. Ask the Great Teacher to instruct you and give you wisdom. Ask Him to help you to comprehend the truth and give you courage to declare it and live according to it. Perhaps I have already taken up too much time and space, and so I will close these few stray thoughts with the hope that all may realize that "Man's best riches lie within his nature, and in their development and increase will he find his true happinesss."—ROBERT L. DUNN.

Keeping a Wide Margin.—Next to sinning itself, is going needlessly close to sin. Electricity is not the only force that sometimes works by induction, leaping across space and seriously interfering with currents that it was meant to have nothing to do with. Evil is as expert as electricity in this feat. Therefore the question, "How wide is the margin between us and evil?" is of special moment. No man can afford to let that margin grow narrow. It is not a sign of strength, but of weakness, to dally with temptation. The man who might seem to be least endangered by a narrow margin always has the widest margin; and the man who foolishly dares to approach the border-line is the man who least can afford to.

AN ELDER'S PARTING TESTIMONY.

As I am sailing for home to-day (December 5th, 1907), having finished my labors as a missionary in Great Britain, I wish to leave a parting testimony with the people of this land. On my arrival in Liverpool, I was assigned to labor in the Scottish conference. I was at that time a green lad from the Rocky Mountains, and did not realize the importance and sacredness of the message which I had been sent to deliver to the inhabitants of this land. Nor did I understand then, as I do now, the power of God as it is made manifest through faith and prayer. I am thankful that the Lord has brought me to a realization of these facts, even though I had to learn them through suffering.

On Wednesday, the 23rd of October last, I became ill. I consulted a doctor, who told me I would have to go to bed for two weeks or more, as I was suffering from inflammation of the kidneys. I laughed at the idea, but decided to follow his advice. Thursday and Friday following the elders stationed in Glasgow fasted and prayed for me, and also for others who were sick. When the doctor called he said I was very much improved. Friday night I had a headache, but after being administered to I went to sleep. Saturday night I was in the same condition. I awoke about two o'clock Sunday morning and called to my companion to come and administer to me. He lit the gas but I could not see the light; I realized then what it is to be blind. After being administered to I went to sleep. From that time till about eight o'clock I do not remember anything that happened. My companions say that about seven o'clock I went into convulsions and that I passed away, but they called me back. The first thing I remember was hearing the doctor say I would have to be taken to the hospital. At the infirmary neither the doctor nor the attendants would give my friends any hope of my recovery. On Monday morning when they came to visit me they were surprised to learn that I had regained my sight, and that I felt almost as well as at any time of my life. The doctor said I was going to be a credit to them. From what I heard them say, I know they were very much surprised that I was alive. While not wishing to rob the doctor of any of the credit due him, at the same time I know that it was by the power of God I was healed, and that through the faith and prayers of the elders and saints. Had it not been for His almighty power, I would not be able to write this testimony to the people of Great Britain. And now my parting testimony is: I know that God lives, that Jesus Christ is His Only Begotten Son, that the gospel has been restored to earth through the Prophet Joseph Smith, and that obedience to its laws and precepts will bring happiness in this life and eternal lives in the world to come.—JONATHAN R. PUGMIRE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 12, 1907.

RESPONSE TO THE VICAR'S "LAST ANSWER."

THE MILLENNIAL STAR of November 14th contained a reply to a violent attack by a Liverpool clergyman, upon the "Mormons" generally and upon some of his parishioners in particular, because of their reception of the restored gospel. The minister boastfully announced that he would "fight Mormonism to the death," and that in the next number of his Parish Magazine he would "deal with some of its main doctrines." We waited for the December issue and found that it contained nothing of the sort, but simply a watery rehash of his former dish of scandal. The following letter in response was mailed to the Vicar last week. Some facts and data furnished therein may be found of use to our friends in meeting the vain repetitions now sent forth of the decayed and obsolete Spaulding story:

295 Edge Lane, Liverpool,
December 5th, 1907.

REV. DANIEL H. C. BARTLETT,
Vicar of St. Nathaniel's, Liverpool.

Sir:—

I am in receipt of your Parish Magazine for December in which you make a purported answer to my reply to your attack upon the "Mormons" or Latter-day Saints in the November number of that magazine. I call your attention to the announcement in November that you would "in the succeeding number of your magazine deal with some of the main doctrines of that immoral system," meaning "Mormonism"; and to the fact that there is nothing in the magazine of the kind promised, but simply a repetition of your former slanders and of the stupid story concerning the Spaulding manuscript; an assertion or two to the effect that my letter to you, and published in the MILLENNIAL STAR, "consists of mere abuse," and the pretense that you were led by "Charity" to adopt the falsehood that Joseph Smith's visions were the effect "of mental disorders following epilepsy." How far you have fulfilled your

promise I leave you to determine, but seeing that you have not touched upon or even mentioned any of the "main doctrines" held by the Latter-day Saints, I should think that you will clearly perceive your entire failure to keep your word.

Do you think that you are justified in calling my response to your tirade of villification of individuals and a religious body "abuse," while compared with your pages of vile attacks culled from venemous anti-"Mormon" novels, and repetitions of old and refuted stories my answers were as mild as milk in contrast with your vitriolic assaults and vile aspersions? I notice that you are discreetly silent on the direct refutations of your errors and untruths which I supplied, and find it easy to dismiss them by calling them "abuse." Your attempt to attribute to "Charity" the charge of "epilepsy," and other coarse and brutal libels upon the Prophet Joseph Smith, will be best exposed by a few quotations of choice epithets which I take from your November article, as follows: "Ignorant, superstitious and intemperate couple;" "his father sold blessings, his mother was a fortune teller"; "this dreamer and mound digger"; "pliant tool"; "the illiterate Smith"; "Yankee fairy tales"; "despicable set of thieves and liars"; "arrogance and defiance of all law and order"; "fugitives from justice"; "awful blasphemy"; "greatly licentious life"; "the greatest sensual imposter the world has ever seen"; "an untaught and untrained son of superstitious parents"; "a dreamer of dreams and teller of ghost stories"; "pretended discoverer of a new Bible"; "cashier of a fraudulent bank"; "coiner of an immoral law"; "worker of licentious practices"; "the coward"; "the victim of his own sins"; these I think are about enough to show you the kind of "abuse" to which I had to reply; but you cannot find in my entire letter anything that may be fairly called abuse. You were not dealt with as your conduct justified. Do you call those expletives samples of your "Charity"? Or are they specimens of the logic by which you boasted you would "fight Mormonism to the death?" As to your "epileptic" plagiarism, it is so utterly silly and contrary to known facts, that nothing but your total ignorance of the personality of Joseph Smith can be received as an apology. Everybody acquainted with him, friend and foe, knew him for a stalwart six-footer, an athlete of splendid physique, never subject to such ailments, but an embodiment of robust health and vigor.

It is scarcely worth while to recur to the attenuated and transparent Spaulding story, fabricated and now revamped to account for the origin of the Book of Mormon. But I will notice it as briefly as possible. To begin with, you argue that as the "Manuscript" found at Honolulu has but 175 pages while the Book of Mormon has 623, my contention that the latter could not have been taken from the former is "transparently ridiculous," and you affect wonder that I use the evidence that there is no real similarity between the two works to show that the story about one being

concocted from the other is evidently untrue! Can you not see the folly of your position? Perhaps not, but that is not my fault, may be it is not yours, but only your misfortune. You are probably unaware that all the quotations you make from "The Mormon Monster," which seems to be your chief authority concerning the Spaulding testimony, have been published by the Latter-day Saints themselves and followed up and proved to be untrue. Some of your alleged witnesses have published over their own signatures a denial that they ever gave such testimony, notably Mrs. Davison, the widow of Solomon Spaulding, and Mrs. McKinstry, who many years ago denied in newspapers having no association with the Latter-day Saints or "Mormons," that they gave any such statements or signed any such documents as they were alleged to have given to the public.

Most of the stories that you have repeated were collected by a Congregationalist minister of Holliston, Mass., named Storrs. He claimed that the letters he published from Mrs. Davison and Mrs. McKinstry were obtained from them, and later on both those ladies published most emphatic denials of his story, in the Quincy, Illinois, *Whig*. A full and complete exposition and explosion of all those bits of fiction, including the supposed connection of Sidney Rigdon with the production of the Book of Mormon, can be found in a work called "The Myth of the Manuscript Found," published in 1883. That was before the discovery of the far-famed, mysterious "Manuscript Found," which is now in the Oberlin College, Ohio, and puts to rout all the falsehoods and vain imaginings of the pulpit and the press as to the connection between Spaulding's manuscript and the Book of Mormon.

There is a complete chain of evidence concerning the identity of the manuscript obtained by Professor Fairchild of Oberlin College from Mr. Rice in Honolulu with that which, for a long time, figured in many anti-"Mormon" minds as the origin of the Book of Mormon. That notion started with the efforts made by D. P. Hurlburt, an excommunicant from the Church of Jesus Christ of Latter-day Saints for immorality, to arouse hostility against the "Mormons" in 1834. Hearing that one Solomon Spaulding had, many years before, written a romance called the "Manuscript Found," which was said to have given an imaginary account of the early settlement in America of people from the old world, he started the notion that by some means, unexplained, Joseph Smith obtained possession of it, or that it had been copied and passed into his hands, and that from it the Book of Mormon had been concocted.

Taking his own account with that of others interested in getting up the work called "Mormonism Unveiled," from which nearly all the later anti-"Mormon" stuff has been made up, it appears that Spaulding wrote "The Manuscript Found" at New Salem, formerly called Conneaut, Ohio. He afterwards went to Pittsburg, where

he met a bookseller named Patterson, to whom he submitted his manuscript, and this was returned to Spaulding who moved to Amity, Pa., where he died in 1816. His widow went to her brother's residence in Onondaga, N. Y., taking with her a trunk containing "The Manuscript Found" and other papers. The manuscript was seen and read there by her daughter, who afterwards became Mrs. McKinstry. In 1820 Mrs. Spaulding became the wife of Mr. Davison of Hardwicks, N. Y. She sent for the things left at her brother's, including the trunk containing the manuscript, which she received. In 1828 she went to live with her daughter, Mrs. McKinstry, at Monson, Hampton Co., Mass., but left the trunk containing the manuscript at Hardwicks in care of Mr. Jerome Clark. In 1834 Hurlburt, who was hunting for Spaulding's manuscript, visited his widow, then Mrs. Davison, and requested the loan of Spaulding's story. On his promise that he would publish it and give her half the proceeds, she gave him a letter to Mr. Clark, who handed the manuscript to Hurlburt. When his book, "Mormonism Unveiled," was published it came out in the name of E. D. Howe of Painsville, Ohio, but "The Manuscript Found" was not published, nor any part of it, as it did not answer the purpose designed. Mrs. Davison never received either any money as promised, or the return of the manuscript.

Hurlburt, in 1881, on being applied to for the manuscript, made affidavit which was published, that he obtained the manuscript entitled "The Manuscript Found" from Mrs. Davison, that he left it with E. D. Howe with the understanding that it was to be returned to the widow, and that Howe had stated that the manuscript was destroyed, he believed, by fire. This was supposed, for a long time, to be correct, but as I have previously stated, it was discovered by Professor James H. Fairchild, President of Oberlin College, Ohio, to be in the possession of Mr. L. L. Rice of Honolulu, who had, about the year 1840, before going to Honolulu, purchased the office of Mr. Howe, with the printing department and a large collection of books, manuscripts, etc. "The Manuscript Found" was carefully examined by these gentlemen and compared with the Book of Mormon, and both of them certified that there was no resemblance between them of matter, style, purport, names, or anything else. The manuscript is deposited in the library of Oberlin College, and you or anyone who desires it can purchase a certified copy at our office in Liverpool, as it has been published for many years.

You appear to rely upon the latest theory of persons who do not want to be convinced of the truth in this matter, which is, that perhaps Solomon Spaulding wrote some other manuscript, title not known, and that by some means, not explained, that manuscript came into possession of Sidney Rigdon, and by him conveyed to Joseph Smith when they were some hundreds of miles apart, and that from it Joseph Smith concocted the Book of Mormon.

There is not a single scrap of evidence to support this notion. The work written by Solomon Spaulding, which so long did duty for the opponents of "Mormonism," was entitled "The Manuscript Found" by everyone who mentioned it. Hurlburt himself called it by that name, and gave this description of it: "It is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment, in a cave, but written in modern style—giving a fabulous account of a ship being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era; this country then being inhabited by the Indians."

That is exactly what "The Manuscript Found" now in Oberlin College purports to be. Here then is the complete chain of connection: Spaulding writes his romance "The Manuscript Found"; he submits it to Mr. Patterson, who returns it to Spaulding; at his death his widow takes it with her to Onondaga; after becoming Mrs. Davison, she receives her trunk again with the manuscript; moving to her daughter's in Massachussetts she leaves the trunk in care of Mr. Clark; D. P. Hurlburt gets the manuscript from Mr. Clark for the purpose of publication but finds it does not suit his purpose; he leaves it with Mr. Howe, publisher of "Mormonism Unveiled," who sells his office, outfit, papers, etc., to L. L. Rice, who moves to Honolulu; it is found there in his possession by Professor Fairchild; it is now in the library of Oberlin College, Ohio. If Spaulding ever wrote any other story, this one stands in direct refutation of the idea that it formed any foundation for or part of the Book of Mormon. Any one at all acquainted with literary matters will say so at once after reading Spaulding's little mess of nonsense, and comparing it with the Book of Mormon. This is conceded by every fair investigator, and you would coincide with this yourself if you would read Spaulding's work, and make the necessary comparison. Whether you would admit it to others is extremely doubtful, after your evasive and clumsy attempts to justify your coarse aspersions of a man and a people whom you know nothing about. The old Spaulding story is now abandoned, except by wilful deceivers and uninformed persons who simply copy what others write.

I see that you repeat your groundless falsehood that the three witnesses to the Book of Mormon subsequently "renounced Mormonism and denounced it as false." You emphasize this by stating that "they left the Church." That I regard as your own untruth, so give you credit for that little morsel of originality. The evidence is complete and unimpeachable that all three, to the last moment of their lives, affirmed the truth of their testimony published with the Book of Mormon. If they, or either of them, ever denied their testimony I ask you once more to produce the proof. When and where did they do so, and what did they say? It is a falsehood, sheer and simple. If you can furnish the proof, I will agree

to publish it. If you cannot, you will stand convicted of repeating a baseless and wicked falsehood.

Because I stated that they were all three excommunicated from the Church for transgression, you say "they left the Church," trying to convey the impression that they voluntarily turned their backs on it, and you exclaim, "WHAT WITNESSES!!!" and speak of St. Peter and other witnesses to "the truth as it is in Jesus." Have you forgotten that Peter on a certain trying occasion cursed and swore, and said, "I know not the man," thus denying his Master Jesus? Have you not read that Paul said, "I have to keep my body under and bring it into subjection, lest after I have preached to others, I myself might become a castaway?" How about Noah and his inebriety? Moses killing an Egyptian and hiding him in the sand? David (whose psalms you sing) and his crimes with Uriah and his wife? Will you say of them, "WHAT WITNESSES!!!" But you will say they repented. So did the three witnesses, but they never went so far in their transgressions as did those Bible witnesses here mentioned. And can you not see, however blind you are as to other facts, that if they had been parties with Joseph Smith to the fraud of which you accuse them, he would not have dared to raise his hand against them in excommunication? Would they have been "cut off for misconduct" under such conditions? You should understand that the Mormon Church, as you call it, does not fellowship members that go into sin and do not repent, no matter what position they may hold in the Church. Does your church, "as by law established," take a similar stand? Look around in its membership, and see the kind of people that are found within its pale!

In your endeavor to creep out of the position you placed yourself in, and which I exposed when you selected certain passages from a revelation in the Doctrine and Covenants and tacked them together so as to pervert their meaning and intent, you challenge me to publish the sixty-six paragraphs of that revelation and allow the extracts you made "to be printed in red ink." Why ask me to do that? Why don't you publish them in full and use just what kind of ink you like? Do you not know that those sixty-six paragraphs are already published; that they appeared in the MILLENNIAL STAR in January, 1853, having been previously published in the *Deseret News* in September 1852? That revelation has been repeatedly published in book and pamphlet form during the years intervening to the present date. You know that it appears in the Doctrine and Covenants, for you say you made your extracts therefrom. Is that request of yours what you elegantly call a "game of bluff?" If I were disposed to respond in kind, I would challenge you to publish in full the account given by the boy Joseph Smith of his vision of the Father and the Son, putting in letters of gold the portions you left out when you printed your garbled and disconnected extracts from it. That not as any

"game of bluff," but an honest and straightforward request or challenge, whichever you please to call it.

I need not enlarge further upon your repetitions of stale stories and attempts to justify yourself for your collection of vulgar and baseless tales against the "Mormons," but simply call your attention to the last paragraph with which you close your violent effort. Is it not a fitting finale to so wretched an essay at calumniation and false witness? Is there anything in it but an aggregation of vile epithets? It comes from a Reverend D.D., and is echoed by the Vicar of St. Nathaniel's! Is it possible that you can adopt such language and appear before the public without a blush of shame? You talk of "pity." I would feel the most profound pity for you if it were not thoroughly mingled with deep disgust. You announce that tirade as your "final answer"; I do not blame you. If you can find nothing better for your Parish Magazine then such effusions, you had better fill it up with the namby-pamby novelettes which occupy so large a space in that publication. You have attacked "Mormonism" in your weak way, but you have not (as per your boast) "fought it to the death." I testify to you before God and angels that I know it is true and divine; that Joseph Smith was a prophet of the living God, and you will know it when you stand before the Lord in judgment.

C. W. PENROSE.

WHAT, indeed, does not the word cheerfulness not imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition: it means humility and charity; it means a generous appreciation of others, and a modest opinion of self. Stupid people, who do not know how to laugh, are always pompous and self-conceited; that is, bigoted; that is, cruel; that is, ungentle, uncharitable, unchristian.—W. M. THACKERAY.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on Sunday last, the 8th inst., at Glossop Road Baths, Sheffield, when another member was added to the Church. The ordinance was administered by Elder T. Edgar Beard.

Two members were added to the Bristol conference on Saturday last. The baptisms took place at Bath.

Meeting of Elders at Norwich.—On November 28th last, the elders of Norwich conference assembled in priesthood meeting, President W. A. Dimond presiding. The brethren gave encouraging reports of their labors, after which they were addressed by President Dimond, who imparted wise counsel and encouraged the servants

of the Lord in their great labor of love. In the evening a social was held under the auspices of the Mutual Improvement Association. It was well attended. A delightful program was rendered.

Successful Cottage Meetings in Liverpool.—The elders laboring in the Liverpool branch are holding three cottage meetings each week, three families of saints having kindly opened their homes for that purpose. In these meetings the missionaries are able to get in close touch with the saints and others who attend. At the close of the meetings the privilege is granted to those present to ask questions. These are answered by the elders, and by this means much spiritual instruction is imparted and false impressions corrected.

District Meetings at Bristol.—On Sunday last two special district meetings were held in Wesley Hall, Reading Road, Bristol. They convened at 2:30 and 6 p.m. respectively, and were well attended, especially the latter. President Charles W. Penrose, President R. J. Smith and sixteen traveling elders of Bristol conference were present. The speakers enjoyed the Spirit of the Lord to a marked degree, and the congregations listened with profound interest to their inspiring addresses. At 9:15 the following morning President Penrose met with the elders in priesthood meeting, and gave them much good counsel. The brethren gave reports of their work and expressed their willingness to labor faithfully in the Master's cause.

Sheffield Conference Items.—President Abel G. Rich of the Sheffield conference writes as follows: "I have just finished visiting the various branches and places of worship in the Sheffield conference, and am glad that I can report a general improvement among the Saints, which is no doubt due to the love, unity, and energetic efforts of the elders. We make it our business to go among the saints as teachers, and teach them the gospel in their homes, and they in turn help us to reach the world by bringing their friends to meeting. The elders of each branch meet with the local brethren once a month and report the condition not only of the saints, but of friends. They try to help each other for future work by counseling together. One new convert was baptized last Sunday by Elder T. Edgar Beard, at the Glossop Road Baths, where impressive services were held. The Lord is certainly blessing the efforts of the Elders in the Sheffield conference, for we have baptized, I believe, thirty-six members since the middle of September, and there are a number at present investigating, who, I feel sure, will come into the Church. I do not know of anything in the conference, President Penrose, that would cause you a moment's pain, but I do know of many things to be thankful for. The health of the elders and saints is good."

TRUE LOVE.

I think true love is never blind,
But rather brings an added light,
An inner vision quick to find
The beauties hid from common sight.

No soul can ever clearly see
Another's highest, noblest part;
Save through the sweet philosophy
And loving wisdom of the heart.

Your unanointed eyes shall fall
On him who fills my world with light;
You do not see my friend at all,
You see what hides him from your sight.

I see the feet that fain would climb;
You but the steps that turn astray;
I see the soul, the unharmed, sublime;
You, but the garment and the clay.

You see a mortal, weak, misled,
Dwarfed ever by the earthly clod;
I see how manhood, perfected,
May reach the stature of a God.

Blinded I stood, as now you stand,
Till on mine eyes, with touches sweet,
Love, the deliverer, laid his hand,
And lo! I worship at his feet!

PHŒBE CARY.

DIED.

HABBESHAW.—At Salt Lake City, November 14th, 1907, Fred, the beloved son of Mr. and Mrs Joseph Habbeshaw, of typhoid fever, aged 7 years,

THOMPSON.—At Sauchie, Alloa, Stirlingshire, Scotland, November 25th, 1907, Jenny Thompson, aged 24 years. The deceased, while not a member of the Church, firmly believed in its doctrines, and was desirous of being baptized when death claimed her. Her mother is a faithful Latter-day Saint, and a true friend to the Elders.

WARD.—At Leicester, on the 2nd inst., Brother James Ward. Deceased was born August 6th, 1847; baptized September 7th, 1905. He was a faithful Latter-day Saint. Funeral services were held on December 5th, 1907.

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